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One year	12.00

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LABOR IN NEW YORK.

BY WILLIAM F. POWELL.

On behalf of the working classes of the city, county and State of New York, I desire to state that, among the various branches of diversified labor, there are 3500 colored seamen engaged in the mercantile marine service, sailing to and from the port of New York. The aggregate amount of wages earned by these men is \$1,200,000 per annum, which added to the wealth of the great commercial enterprise of the city, indicates the importance and value attached to that class of workmen to the community. There is now no invidious discrimination as to race, wages or grade of service, as there was in the days of slavery. They are amenable to the same laws which alike govern all who are engaged in the mercantile marine service. They are self-supporting. The avenues to promotion are open to all who are qualified, for the highest position. As navigators, all other things being equal, they can command first class ships. One colored seaman, (Captain George Brooks,) received his certificate as shipmaster in the spring of 1868, and sailed from the port of New York in command of a vessel manned entirely by colored seamen, bound to the coast of Africa, and to one or more ports in Europe, and back to the United States, and gave entire satisfaction to the owners.

There is also an organization in the port of New York, incorporated April 15th, 1863, known as the "American Seamen's Protective Union Association," with an accumulating capital.

There are several benevolent societies, and also several workmen and women's protective unions, organized for mutual relief and protection. The oldest and most prominent of these is the "New York African Society for Mutual Relief," founded in 1808, and chartered by the State of New York March 23d, 1810. This society has kept up its organization for near 62 years without intermission. All branches of skilled and unskilled laborers are members viz: Master builders, tailors, shoemakers, machinists, and blacksmiths, printers, farmers, notary public and commission-ers, seamen longshoremen and common laborers. This society owns real estate valued at \$40,000, and supports its sick and infirm members.

The colored population of the State of New York is estimated at 60,000, viz: New York, King's, Queen's, Suffolk, and Richmond counties, 27,000; in the other counties of the State, 33,000, one-fifth of which would give us, adding 3,000 colored seamen, 15,500 colored voters.

There are in the city of New York fifty engineers, four hundred waiters, seven basket-makers, thirty-two tobacco twistors, fifty barbers, twenty-two cabinet-makers and carpenters, fourteen masons and bricklayers, fifteen smelters and refiners, two rollers, six moulders, five hundred longshoremen, and twenty-four printers.

The longshoremen and common laborers are outnumbered by foreign competition; but, as a general thing, their services as good, honest laborers are preferred, and, to a certain extent, when business is brisk, get their share of employment.

What we most need, next to a plenty of work, in New York, as well as in other Northern States, is the elective franchise. Figuratively speaking, it lubricates the corroded hinges upon which swings wide open the portals of the temple of industry, closed against the Northern colored man's right to labor, and which can only be opened by the *Islamic* word of two syllables, viz: the ballot.

THE MISSISSIPPI SENATORS.

The seated Jefferson Davis left in '61 will soon be left a negro. If Davis, after all, had stayed in the States, and had been a Senator, he would have been a Senator. If he had been a Senator, he would have been a Senator. If he had been a Senator, he would have been a Senator.

Now, this is eminently proper. When man or State makes a fool of himself, in this world of ours, it is exceedingly desirable that he should be made a fool of. This only can be the natural predisposition of human beings toward stupid acts be measurably restrained. It is calling, no doubt, to the "high toned" of Mississippi that from that State of all others comes the first high-toned Senator to the National Capitol. They do not like it, probably. But those who dance must pay the fiddler. Mississippi danced. Now she is settling the bill.

We know very little about Mr. Revels—his name, his home, his education, his attainments. But we will venture to say that he will be found to have more sense in his head, and more of the instinct of the true gentleman in his heart, than nine-tenths of the blackguards who will howl over his election. The few colored men who have been elected to the Senate, and to a conspicuous position, are men who do no discredit to their constituents. The Lieutenant Governor of Louisiana, a perfect gentleman in manner, and a man of superior education and sense, is respected by his political opponents for his honorable and pure character. The gentleman from Mississippi may be dark-skinned, but we feel very sure that at least one of his constituents is more black-hearted.—St. Louis Democrat.

A Colored Soldier's Prayer.

BY BILLINGSLEE.

Henry Jackson, of company K, of the 4th regiment United States colored troops, was wounded September 20, 1864, by the bursting of a shell at Dutch Gap, Virginia, and brought to the United States General Hospital, Fortress Monroe, October 2d, with an arm, and a leg off above the knee. Possessing a heroic spirit and a vigorous, sound constitution, he seemed to get along very well for a while, and bade fair to recover; (but the severe shock of the rebel shell, and the cutting off his limbs, at last proved too much for him.) We visited him very often, and as we approached him one day, lying on his bed, and began to talk to him about the goodness of God and the love of Christ, his tears rushed to his eyes and rolled down his sallow cheeks most profusely. Presently, with his soul deeply stirred, he began to shake so violently that we were afraid he would hurt his emotions. But he shook on, and with the deepest emotions and earnestness began to pray, "Lord have mercy on me," "Lord have mercy on me."

Having repeatedly uttered this earnest petition, as though he felt it was too long for his vehement desires, he shortened it, and simply cries, "Do, Lord," "Do, Lord," "Do, Lord." I stepped aside to see another patient, and on returning in a few minutes, found Henry most earnestly pouring out his soul to God, and crying, "Save me, Lord," "Save me, Lord."

Reader, if you would learn how to pray, come and listen to the prayer of Henry Jackson: 1. His prayer, like the Publicans, "God be merciful to me, a sinner," is very plain and simple. There is nothing of the spirit of the Pharisee in it, "who prayed in the street to be seen of men." There is no attempt at display, to "put on," or "to show off," which is so hateful to God and disgusting to man. No, all is plain, humble, and simple as a child—just as a prayer ought to be. Let us never forget "we are not heard for our much speaking."

2. His prayer, like that of sick-wrecked disciples, is very short and pointed. There is no vain repetitions, nothing of the verbiage, (wordy), or round-about style in it. No, not even an unnecessary word. Every word tells. Deeply feeling himself lost, he flies directly to Christ and begs for salvation. He don't wait to pray all over the world before presenting his own urgent case. But, like sinking Peter, he rushes to the cross, urges his suit at once, and cries, "Save me, Lord."

3. Again Henry's prayer, like sinking Peter's, is very short and comprehensive. It contains much in little. The short petition, "Save me, Lord," includes all a sinner needs. It implies deliverance from self, from Satan, from the world, and from the wrath of God. It includes pardon, peace, holiness, joy, Heaven, all in one word—Christ. It is condensing our petitions and expressing much in few words, that tends so much to give energy and power to prayer. Long prayers tend to weary and kill devotion. How often are persons prayed into a good state of feeling, and then prayed out of it. Let us learn to utter prayers, short, simple and to the point.

4. Gaze again upon Henry pleading for mercy, and learn to be earnest in prayer. It is one thing to say prayers, and another to pray. What is prayer? It is offering up our desires to God, in Christ's name, for things agreeable to his will. Prayer don't consist in words, but in desires. It is not loud, boisterous speaking, but fervent supplication. It is not the tongue, but the heart, that prays.

What is earnest prayer? It is the longing soul "taking hold on God," and vehemently crying unto him with the whole heart. It is the wrestling of Jacob, and the "Lord save or I perish" of sinking Peter. Prayer is the fervency of desire, and the urgency of want, and deeply realizing his wants, Henry pleads with most intense importunity. O, how strong the cravings of his longing heart! See how he wrestles with God. Grasping the throne of grace, he pleads as though he felt, "I will not let thee go except thou bless me." His "Do, Lord," and his "Save me, Lord," denote most intense earnestness. His prayer is the very embodiment of simplicity and earnestness.

Sinking Peter cried, "Lord, save me," but the wounded soldier so earnestly seeking his salvation, reverses the order of the petition, and from the depths of his soul, vehemently cries, "Save me, Lord." How solemn and impressive this scene! Gaze upon the brave hero pleading for mercy. See how he trembles, weeps, and prays. Every eye is fixed upon him—every ear is listening, to his supplications. It is an Ethiopian stretching forth his hand unto God. Having shed his blood and sacrificed his life for the salvation of his country, he now pleads for the salvation of his own soul. Commending him to God in prayer, and bidding him a hearty farewell, we left him for the night. Calling to see him again early next day, we found him rejoicing in the God of his salvation, with his soul wrapped in peace.

Surviving the conflict a few days longer, his wounds grew worse, frail nature gave way, and with his prayer answered and his soul saved, the noble hero passed away in the joys of victory, and went to swell the ranks of the redeemed in Heaven. O, how great the change! contrast his condition here on earth, with his condition in Heaven. Here, all is war, blood and death; there, all is life, joy and peace. Here, he was surrounded with the dead and dying; there, with the redeemed and living. Here, his wounds were bathed in blood; there, in the waters of the river of life. Here he shouted on to victory; there, on to glory. Here, he bore a sword; there, he wears a crown. And "though dead, he yet speaketh." His tongue, though now mute in death, seems to say to every surviving soldier and reader, "Be ye also ready," "Prepare to meet thy God." And when we examine the most striking prayers of the Bible, we find that, in many respects, they are very much like Henry's, short, simple, direct, comprehensive and earnest. Daniel prayed, "O Lord, hearken and do," and while he was yet speaking, his prayer was answered, and the captive hosts of Israel were set free. Elijah cried, "Hear me, O Lord, hear me," and fire fell from heaven and consumed his sacrifice. The Cyprean woman prayed, "Lord, help me," and her daughter grievously vexed with a devil, was cured that very hour. The blind beggar cried, "Jesus, thou son of David, have mercy on me," and immediately his sight was restored and his soul saved. Thus we see the power of short, earnest prayers. Let us be encouraged to pray. "Ask and ye shall receive."

Fears are entertained that the Florida orange crop of this year will be seriously injured by the late unusually warm spell of weather. During the last month the trees have budded. If unchecked by return of cold, the buds will soon be in blossom. It would be a calamity for that section, where hundreds are dependent upon their orange crops for a living.

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Senator Sumner once said that when he was laboring, years ago, against the "fivefold barbarism of slavery," he frequently received letters from various parts of the country, clergy, and laity asking him if he was not fighting against God? The reason for the inquiry was that the writers believed that, by an inspired curse, Noah had devoted the descendants of Ham to a position inferior to that given to the descendants of Shem and Japheth, and consequently it was the will of God that colored people should be the servants of the whites. Hence to contend, as Sumner did, that they should have equal privileges with other men, was to contend against the expressed will of the Creator, was fighting against God!

With sentiments like these, men, professing to be philanthropists, and believing in Christ, justified themselves while holding men in the most abject slavery—some of them concluding that they were "doing God service," putting in execution a decree of the Almighty! And they were fortified in their position by not a few learned men and Doctors of Divinity. This sentiment was embraced, in whole or in part, by a very large portion of the people of the United States, not only by slaveholders, but those who never were. Some, not many it is hoped, even went so far as to deny that black men had souls, and to hold that they had no "rights that white men were bound to respect." Hence it is right, proper, and necessary to assign them an inferior position in society, and confine them to that position by the sternest enactments of law. "They ought to be made to know and keep their place," is the sentiment of nearly half the people of this country today, if not even of a majority.

To such, the assertion which these lines are preceded will sound like folly, or madness; and at first they may be much offended, not only with the assertion, but with its author. Yet if the reader will lay aside all prejudice for the time being, and candidly attend to the facts and the argument, it is confidently expected that he will be fully convinced, not only that the doctrine heretofore held is wrong, but the opposite is true—that Ham and his descendants have been not the inferior, but the superior and the predominant race in all that part of the world's history where the family can be traced.

If this can be shown, surely it cannot be a work of intemperance to present it to the world; and every lover of mankind and of God should rejoice that error is overthrown, and that the truth is made plain and clear to their understanding—rejoice that there is no necessary obstacle in the way of any race or color preventing them from laboring for, and attaining to, any position to which they may aspire—that they are not debased or discouraged from straining every nerve to attain equal eminence with any other men.

The first step in this argument will be to clear away the stumbling block so long the bulwark of caste, the curse supposed to have been pronounced by the patriarch Noah upon the descendants of Ham. No such curse is on record; and it is an object of wonder that any one pretending to understand the Scriptures should ever have made the assertion, for it certainly is not in the Bible.

That portion of Scripture from which it purports to have been taken, is found in Genesis 9, 26-27 inclusive: "And Noah began to be a husbandman, and he planted a vineyard, and drank of the wine, and was drunken. And he uncovered in his tent, and Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem, and Japheth took a garment, and laid it upon both of their shoulders, and went backward, and covered the nakedness of their father, and their faces were backward, and they saw not the nakedness of their father. And Noah awoke from his wine, and knew what his youngest son had done unto him, and he said, cursed be Canaan, a servant of servants shall he be to his brethren. And he said, blessed be the Lord God of Shem, and Canaan shall be his servant." This is the passage said to contain the curse, and this is literally all that is said upon the subject in the Bible. A curse was pronounced upon Canaan, the fourth son of Ham, or his other sons. Hence there is not the slightest authority for saying that Noah cursed Ham, or his descendants generally any more than he cursed Shem, or Japheth. Besides what there is of the curse comes in such a questionable shape, that subsequent events would have to confirm it in order to lead us to suppose that Noah was inspired. He had just recovered, or partially recovered from the sleep of drunkenness. "He awoke from his wine." Surely God does not choose men under such circumstances by whom to formulate his awful decrees! Subsequent history must be called in to corroborate the curse in order to compel us to believe it was inspired. But history does not corroborate the words of Noah even upon Canaan, any further than that part of his descendants who occupied the land of Canaan. The Phenicians, as we shall see, were the descendants of Canaan, and they were the most powerful maritime nation of all antiquity, which would seem to prove that the curse was not inspired at all.

Certainly it had no influence on the other sons of Ham, and was not pronounced against him. So far as the dogma is concerned, therefore, it has no foundation.

The descendants of Canaan, that occupied the land of Palestine came under the displeasure of God on account of their sins, and though they occupied a land flowing with milk, and honey, yet they so far forgot God that he finally doomed them to destruction, and made the Hebrews their executors. There, the curse may have rested.

There is also conclusive proof that the native Irish, original Celts, or Milesians, as historians now say, were descended from the Phenicians. The proof is found in numerous Phenician monuments still existing. There is a curious grotto at Droghda, in which there is a black pyramidical stone, once the object of worship, exactly corresponding to a Canaanitish or Phenician idol, representing the sun, showing that the pioneers, or ancestors of the Irish, in common with the Phenicians, worshipped the sun, and that they were consequently of the same origin.

The narrow passage and the stone bowels of this Irish grotto are merely the counterpart of the cave of Prophonius and in the Pyramids of Egypt, as well as the Pagoda of Hindostan.

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With sentiments like these, men, professing to be philanthropists, and believing in Christ, justified themselves while holding men in the most abject slavery—some of them concluding that they were "doing God service," putting in execution a decree of the Almighty! And they were fortified in their position by not a few learned men and Doctors of Divinity. This sentiment was embraced, in whole or in part, by a very large portion of the people of the United States, not only by slaveholders, but those who never were. Some, not many it is hoped, even went so far as to deny that black men had souls, and to hold that they had no "rights that white men were bound to respect." Hence it is right, proper, and necessary to assign them an inferior position in society, and confine them to that position by the sternest enactments of law. "They ought to be made to know and keep their place," is the sentiment of nearly half the people of this country today, if not even of a majority.

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If this can be shown, surely it cannot be a work of intemperance to present it to the world; and every lover of mankind and of God should rejoice that error is overthrown, and that the truth is made plain and clear to their understanding—rejoice that there is no necessary obstacle in the way of any race or color preventing them from laboring for, and attaining to, any position to which they may aspire—that they are not debased or discouraged from straining every nerve to attain equal eminence with any other men.

The first step in this argument will be to clear away the stumbling block so long the bulwark of caste, the curse supposed to have been pronounced by the patriarch Noah upon the descendants of Ham. No such curse is on record; and it is an object of wonder that any one pretending to understand the Scriptures should ever have made the assertion, for it certainly is not in the Bible.

That portion of Scripture from which it purports to have been taken, is found in Genesis 9, 26-27 inclusive: "And Noah began to be a husbandman, and he planted a vineyard, and drank of the wine, and was drunken. And he uncovered in his tent, and Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem, and Japheth took a garment, and laid it upon both of their shoulders, and went backward, and covered the nakedness of their father, and their faces were backward, and they saw not the nakedness of their father. And Noah awoke from his wine, and knew what his youngest son had done unto him, and he said, cursed be Canaan, a servant of servants shall he be to his brethren. And he said, blessed be the Lord God of Shem, and Canaan shall be his servant." This is the passage said to contain the curse, and this is literally all that is said upon the subject in the Bible. A curse was pronounced upon Canaan, the fourth son of Ham, or his other sons. Hence there is not the slightest authority for saying that Noah cursed Ham, or his descendants generally any more than he cursed Shem, or Japheth. Besides what there is of the curse comes in such a questionable shape, that subsequent events would have to confirm it in order to lead us to suppose that Noah was inspired. He had just recovered, or partially recovered from the sleep of drunkenness. "He awoke from his wine." Surely God does not choose men under such circumstances by whom to formulate his awful decrees! Subsequent history must be called in to corroborate the curse in order to compel us to believe it was inspired. But history does not corroborate the words of Noah even upon Canaan, any further than that part of his descendants who occupied the land of Canaan. The Phenicians, as we shall see, were the descendants of Canaan, and they were the most powerful maritime nation of all antiquity, which would seem to prove that the curse was not inspired at all.

Certainly it had no influence on the other sons of Ham, and was not pronounced against him. So far as the dogma is concerned, therefore, it has no foundation.

The descendants of Canaan, that occupied the land of Palestine came under the displeasure of God on account of their sins, and though they occupied a land flowing with milk, and honey, yet they so far forgot God that he finally doomed them to destruction, and made the Hebrews their executors. There, the curse may have rested.

There is also conclusive proof that the native Irish, original Celts, or Milesians, as historians now say, were descended from the Phenicians. The proof is found in numerous Phenician monuments still existing. There is a curious grotto at Droghda, in which there is a black pyramidical stone, once the object of worship, exactly corresponding to a Canaanitish or Phenician idol, representing the sun, showing that the pioneers, or ancestors of the Irish, in common with the Phenicians, worshipped the sun, and that they were consequently of the same origin.

The narrow passage and the stone bowels of this Irish grotto are merely the counterpart of the cave of Prophonius and in the Pyramids of Egypt, as well as the Pagoda of Hindostan.

COMMUNICATIONS.

THE DESCENDANTS OF HAM THE SUPERIOR RACE.—No. 1.

BY REV. J. E. BECKWITH.

Senator Sumner once said that when he was laboring, years ago, against the "fivefold barbarism of slavery," he frequently received letters from various parts of the country, clergy, and laity asking him if he was not fighting against God? The reason for the inquiry was that the writers believed that, by an inspired curse, Noah had devoted the descendants of Ham to a position inferior to that given to the descendants of Shem and Japheth, and consequently it was the will of God that colored people should be the servants of the whites. Hence to contend, as Sumner did, that they should have equal privileges with other men, was to contend against the expressed will of the Creator, was fighting against God!

With sentiments like these, men, professing to be philanthropists, and believing in Christ, justified themselves while holding men in the most abject slavery—some of them concluding that they were "doing God service," putting in execution a decree of the Almighty! And they were fortified in their position by not a few learned men and Doctors of Divinity. This sentiment was embraced, in whole or in part, by a very large portion of the people of the United States, not only by slaveholders, but those who never were. Some, not many it is hoped, even went so far as to deny that black men had souls, and to hold that they had no "rights that white men were bound to respect." Hence it is right, proper, and necessary to assign them an inferior position in society, and confine them to that position by the sternest enactments of law. "They ought to be made to know and keep their place," is the sentiment of nearly half the people of this country today, if not even of a majority.

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